The Glorious Life of Hadhramout

Written by its outstanding figure

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Dedication

It has been a tradition, as some of the previous authors did, to dedicate the work to their dearest ones.

Therefore, do I dedicate this passage that I named as:

THE HAPPY LIFE OF HADHRAMOUT

To every Hadhrami who has free feelings, tender heart, love for home and his origins, where the graves of his grandfathers and the memories of their history, so it would be ahead of them to work harder and harder seeking the constructions and flourish for their home, utilizing peace and stability and seizing the chance to preserve Hadhramout Valley for its people. If they do not do so, the valley, then, goes to those who cultivate it, and gain the product. Rather, incapable and inactive ones would be stranger and hopeless in their lands, and the valley would be overtaken and deserted by its residents. Only then, incapable and inactive ones would regret, as it would be too late. Thus, I urge you to be active and initiative, be patient and trust Allah.

In the name of Allah, The All-Compassionate, The All-Merciful

Thanks and praise to Allah the Victory Giver and the Supporter to restoration of this life and hereafter. Peace and blessings be upon our prophet Mohammad, his family, and all followers.

THE WAY TO THE RESTORATION OF HADHRAMOUT

We have read a letter by the great reformer "Al-habib" Al-imam Mustafa bin Ahmad Al-Mihdhar to our brother Salih bin Mohammad bin Abdullah bin Al-sheikh Abi-bakr bin Salim, a letter that comprises the nearest way and the easiest deeds leading to the reconstruction of Hadhramout farms, and the ease of its irrigation and planting with reasonable costs which suit the country, whereby workers can get reward without heavy debts. It is hoped that the readers would appreciate, and every lover to his country, willing to restore it, would like to utilize it. The expertise of this "Habib" about the "Sawaqi" (Watering Tunnels here on) and their construction, the valleys of Hadhramout and their paths, as well as what suits it, is well known to everyone. Therefore, to the reader; here is the precious correspondence and valuable advice. He said:

Thanks to Allah, until Mishtah; and it is enough kidding. We have received a new letter, from our brave brother, who stood awaken, as we had known him since Ziyarat Hood (Hood journey) in the year of forty. We performed Ziyarat together as we have been careless and unconscious of time passing, we got the intention every year but it never came true, we really miss Hadhramout and these houses a lot. As we pray to Allah that we meet our people in "Mishtah" and "Inat", where the lovely and holy meetings and gatherings (Madras and Hadzrah) are frequently held at those places, it has been a very long time! Oh "Sa'ad", common tell me, how is "Tareem" and "Inat"? We have brothers and uncles in "Mishtah", great nobles, who built those places. Your father is so generous, may Allah bless his soul, and to his good son Salih, the son of our uncle Mohammad bin Abdullah bin Aidaroos bin Husein Bin Al-sheikh Abi-Bakr Bin Salim, may Allah grant him more and more. Peace to you Oh Salih! moreover, to all "Habaib" and relatives, your family, the elders and the young, may

Allah protect them by "Yaasin" and "Tabarak" and the same to all others. As we here, all relatives and all Al- mihdhar family, are doing good. Our land is calm, it is autumn time waiting for rainfall to all "Ummah", though you people of Hadhramout say "It is not much a problem if it did not rain, we can get water from manually from the wells. However, here we say if there is no rain, we cry! Hopefully we are not going to cry, and soon it will rain. We are very happy to receive your letter and we wanted to provide a detailed reply, however, this is a short one through "Al-Muallim" Abdullah Bawazeer and it is sufficient, and there is nothing new to tell, as you know a lot of Java's news. We have no interest in Java if its money does not go to Hadhramout day and night. If there is no money, there is no use of it. They had better look at their country and reconstruct it, as it would be enough for them to have only one "Dhamir" and a watering tunnel to Bajalhaban, on Idim and Sar, and a watering tunnel on Idim into Bait Jubair. These two watering tunnels would be sufficient and better than Java, and far better than "Madzla'ah", (Nugur), as they call it so, wasting a lot of their money, a quarter of which could have been far better, if it had been spent on the watering tunnels. Thus, watering tunnels would be spread everywhere and unremitting fruitfulness. "The Nugurah" should then be left open as it is. And there is no way should it return back again to its original position, because it is predicted that the floods shall approach "Heid Qasim" , and all what they have done shall be destroyed, like a broken glass bottle, since even if it stood safely, it is more harmful than useful, especially with massive floods, it would be dangerous, particularly on "Inat", since after the dam instance, if it stood safe with massive floods, it would be destructive, may Allah prevent, and help reconstruct Hadhramout and its lands with its valleys. Instead of wasting all this money, one "bour" or three would make Hadhramout flourishing, and it will become like "Al-Sham" and even better. You will see all types of fruits because it is rectifiable and good to growing anything. Then its people will not go anywhere else. Though thousands and millions have been transferred from Java every year, it has not been of any use. What benefits have we got out of it? Instead of, at least, clearing any Alim (scholar) or Wali's debts, the rich built houses, married women, and collected a lot of accessories, which have gone with the wind. Thus, neither a single watering tunnel has been constructed, nor a virtue has been spread. Yet the biggest virtue is reforming and cultivating the land if they were to do. The people of "Seiyun" should build a watering tunnel and it will

bring water into Al-Masilah, people of "Bour" should as well build another watering tunnel which will bring water into "Heid Qasim", people of Al-"Salil" should do the same and water will reach the centre of Seiyun, while water distributor in "Shibam' is already there. Accordingly, Hadhramout would stand alive, and its products would be sufficient to its people up to "Seiyhoot", I wonder how they do dare say "we have lands"! If they made these watering tunnels, all of which would cost less than what has been spent for "Nugurah", neither half nor even quarter of such amount. We have been always calling with this voice, but we got no ears! They think it is beyond the reach, but it is the right thing, otherwise, Hadhramout would never be reformed, and glorified. "Wadi Dow'an" is narrower to "Barhoot", and is not like "Wadi Tan'eh", yet, it is fruitful; more with its Dates-trees, since it is not wide, but every zone has its watering tunnel, whenever there is a flood, every watering tunnel brings water to its zone, and then pass over to the other, consequently, the land becomes green and flourishing with all greenish plants. Hadhramout needs the same strategy; "Nugurah" should be left aside only extra needless waters would approach it. As most of the waters would be used in these lands, and like Daw'an with this strategy of reconstruction, it is true for Wadi Amid, Rakhiyah, Duhar, Arma, Jardan, and Wadi Al-Ain. The floods pour in these watering tunnels, and from one to the other, until the last one. If Hadhramout was so, there will be a plenty of food for people and animals, and one can see cows, milk, ghee, yogurt and oil and a lot more in Hadhramout. But they are unwilling, and they have silly ideas, paying less, or no attention at all, to reforming their lands. They believe it is impossible and they do not want to believe the opposite. They left it to the sun and shadow; their minds are hopeless, as they are not actually in use. They did not come to realize that it is a land of water and growing plants, which is the real trade. Only the one who has the will and faith, the one who appreciates and highly estimate reforming the lands and finds a way to do so, would help. It is not costly, only a quarter of what has been spent on "Nugurah' or even the cost for building one of the houses that they have built for bats would be enough to reform three "Jadafir" (Jadafir is the plural of Jadfarah(t) and it is a wide flat agrarian land), and the valley would be flourishing, camels and cows, goats and large trees "Uloob", singing bee, and honey will be available everywhere. All of this can come out of the rich valley of Hadramout. there is no way to compare it to Dow'an, which can not even equal one of the "Jadafir" of

Hadhramout, yet, it has got well constructed watering tunnels, a lot of animals, full of 'Nisharah", its goats, donkeys and cows. To prove that, people continuously immigrate to Daw'an, but we have seen no one from Daw'an leaving into Hadhramout. It is all due to the lack of cultivated lands. If the lands of Hadhramout would be reformed and cultivated in the way we have mentioned, servants or others will not leave it. Hadhramout shall attract them. For their living and when they die. Then, no Hadhrami would inter Daw'an. Every land will be adequate for its people dead or alive. As it is revealed in the holy Qura'an: "He has calculated its needs". No land is inadequate only if its people left it and preferred Java and its Shades, its animals and rains. Dearest, please pass our special regards and peace to "Habaib" and families.

Yours'

Mustafa Bin Ahmad Al-Mihdhar

1st of Sha'aban, 1367H.

We have shown this letter to the elite outstanding "Habib" Alawi bin Tahir Al-Haddad, and we asked for his comment, and he said;" Habib Mustafa has a lot more knowledge , and he did not write this letter to explain all what he has, as Hadhramout valley, as I have heard, from my Sheikh "Habib" Ahmad Bin Hassan Al-Attas, that it has been all making one farm. And once the sands have been uncovered, the stones beneath which have appeared below the so-called place "Rehab". "Sayyid" Muhammad Murtadha Al-Zabidi, interpreter of Al-Qamoos and Al-Ehya'a, the one who has renowned writings, when he mentioned Idim valley, that it is a large valley in Hadhramout that has dried and been destroyed before Islam. And I heard my master, "Habib" Ahmad Bin Hassan Al-Attas, saying that the shape of Hadhramout valley was different from how it is today. As the lower valleys of Hadhramout run towards the west until whole, he said so. This means that earthquakes and movements had taken place and changed the shape of the valley; the narrowness of the valley at its lower part proves this hypothesis. When "Idim" valley had been destroyed, and fold the lands, the early people of Hadhramout believed that its destruction will result in drying out the valley wasting its fertility, uncovering its sands and collapsing its farms, they worked harder to build a dam at the lower part of Hadhramout, to preserve water and sands and break

the floods so the lands will not be folded. But later, this lower Hadhrami dam fell down and the lower part of Hadhramout deserted after flourishing. In that place, there had been the famous "Tin'ah", a delegate from which has travelled to The Prophet peace and blessings be upon him, his family and fellows. But they were all obliged to immigrate towards Al-Basrah, because their lands have been deserted in the year of 240H, as Al-Hafiz Ali Bin Umar Al-Daraqutni states.

This dam is situated around six hours from the valley of Sana, a valley that runs from the east to the west and they chose the location for the dam to be between to mountains with the width of three hundred "Dhira'a" and built a dam of twelve "Dhira'a" from the mountain to the other. However, massive floods at those days broke a part of this dam. And wrinkled about two hundred "Dhira'a" in the valley and remained for about six hundred "Dhira'a" higher, above which are the fragments of the dam. They have also opened in the same mountain into the sands and elsewhere, two doors to let go of extra water, with stones on these two doors to close. And if one takes a look at these places, he/she cannot find any sign for this dam as if the signs of scratching and digging had vanished by the time.

And the mountains thee are not high as those in Hadhramout, on the contrary, it is lowering down. These mountains have no single stone to that can help building the dam, as if the earlier people have ruined all stones it once had. If this dam is to be reconstructed, it will cause no harm to the land, and for the floods, whenever there is one, it will accumulate a stuff of mud "T~afil", which is called "T~ami", "Ghreen" and "Gharial" as well. Thus if this mud rose up for twelve "Dhira'a" along the whole dam, (though it may take tens or hundreds of years) it will not be of any danger to anyone. The danger comes only when all "Ajraaf" and 'Nugur" (both refer to huge either natural or artificial wholes that preserve water), that have been shaped by the previous floods, are filled up. This can never happen before hundreds and thousands of years, and if so, earth would go higher to dam itself and it will not stand behind the dam, it will pass over it.

If someone tries to imagine the rest of farms in Hadhramout that has not been folded by floods and imagine the situation if it were flourishing and that the floods do not stoop only by the sea after distributing water everywhere in Hadhramout, his mind would at once move to imagine the numerous ships that would port the country's products abroad. So let us begin with the "Jadfarah" that is so called "Jidfarat Bahran" with the length of five miles. If it was connected to a large watering tunnel from underneath of "Hout~a-tunnoor" passing lower to "Debiyat", and another watering tunnel below it from "Wadi Al-ain" and these watering tunnels extended to bring water into "Al-Bat~inah", then what sort of food would this country need after this!

We have observed that in "Jidfarat Bahran" there are some marks of three old watering tunnels. And some experts who have been to "Jidfarat Bahran" frequently told me that they have found "tenaneer Qia'ar Annakheel" as it is expressed. Then if we go back two "Hadabat Hureidhah" up to "Al-Harrah", we find that these places have been once cultivated with its fruitful "Jadafir", as Ibn Khirdadhibah says "it is said that "Andal" is Hadhramout itself. Thus if you walk from "Al-Bat~inah", you can see "Al-Maskharah" deserts, which are excellent fertilized lands receiving all valleys "Daw'an", Wadi Al-Ain, and Wadi Amid. Historians say that Shibam has once been close to the mountain, but an old flood had come and destroyed almost a third of it.

It is commonly known hat watering tunnels can be constructed passing between "Al-hazim" and the castles of Al-hajiri and Al-Sweid, joined by Bin-Ali valley, and pass below, the those currently founded places beside the mountain, to bring water to the lands to its left hand side until Seiyun and beyond, as there has been an old dam in the valley nearer to "Al-Mihtirqah", but it has been destroyed by the floods leaving only wreckages.

Then, back to "Wadi Idim", a great valley if its water is to be reserved, it would be enough to irrigate all Hadhramout. But for now, one watering tunnel would be enough, as Al-Habib Mustafa says, if taken to pass by "Al-masilah", lower to "Assoweiri" towards "Bait jubeir" and 'Al-Jarab" and another watering tunnel to be taken from the castle of "Ibn

Dzowban" passing so close to the mounting above "Shurooj Al-Aidaroos", then move to the west after that 'Munajjidah" (north) and then to the west again until "Samil" and its surroundings to irrigate all these northern areas i.e. to the northern side "Najid" as called "Neyid" by Hadhrami people.

For "Bajalhaban", as Al-Habib Mustafa says, it is more like the ones on the top of the valley where waters have ruined since very long time ago. Yet, it is still easy to build a watering tunnel if its "Dhameer" has been headed towards the top of the valley from the side that is close to the mountain called "heid Qassim" until the west and it will return back a green paradise.

The reader of this booklet should be informed that it has been a very long time with these "Jadafir" after the valley had folded down and water had went deeper, and that the previous floods that had destroyed them, had removed fertilized sands or the so called "Shahmatul-Ardh" thus if Allah allowed to construct these tunnels, they would not be cultivatable before several floods come over to bring the fertilized sands. And at its early stage, a lot of "Daman" the so-called fertilizer will be needed, since it is essential for agriculture. The prophet (PBbUH) has order "Al-Ansaar" to put skeletons in their farms. The fertilizing bones is still the best, up to now, fertilizer for rice in Java and Malay areas. This brief comment is a response to the request of Al-habib Muhammad Bin Salim Bin Al-Imam Ahmad Bin Hassan Al-Attas, and it is sufficient, as Allah know best.

Then I wanted to complete this comment with the following issues for more achieving more benefit, hoping that people of this area would be evoked to re-cultivate it, since comfort comes only after pain.

"I searched for the ultimate comfort but came to find it after passing a the bridge of pain"

DISTRIBUTION FOR WATER AND DECREASING PRESSURE

The construction of watering tunnels secures water for agriculture with the least cost, at the same time it distributes the accumulating floods water and weakens its power, and decreases its sharp currents. Thus, floods' folding of the valley's sides and digging inside of it causing several big wholes, would be reduced if not completely prevented, because, the huge whole near to Inat today is the third or the fourth of the ones made in the past. If we imitate the remains of old lands, we come to know that its height has been equal to that of the valley, and with the frequent formation of these huge wholes the level of the valley has been lowering down until it has become lower. Thus if one wants a proof, he/she can look at the remains of parts of "Jadafir" of old lands at the northern part of the valley before approaching "Jadfarat Al-Sharmah", and then look at the "Jadafir" northern to the valley from Al-Abaiydhah castles at "Jazi'e Al-Sum" and the areas below it. However, if the water was distributed in the watering tunnels, it will reduce the pressure off "Annugrah" dam so that floods cannot destroy it as before. Massive Floods (or Assailul-hameem) have not taken place recently, but it is not unexpected one day! And if consider how their consequences in the past, we learn the lesson for the coming days, so let us not forget the history of these massive destructing floods.

MASSIVE FLOODS

In 775 H, a huge flood had come to "Doa'an" and toke away all the dates trees of "Rahbat Doa'an" as if there was nothing before, and some trees reached "Al-kasr" along with their fruit. In 853 H, the tank of valley of "Thibi" was reconstructed, funded by "Aamir Bin T`ahir", the Yemeni Sultan at that time, costing around two thousands golden Dinar, but just a flood from "Thibi" to finish it up.

In 939, a flood came from Doa'an and took away four thousand dates trees, destroyed lands, and folded sands, leaving nothing after it but a few. The water of the flood rose higher to up-normal levels.

In 970, heavy rains fell onto the coastal and internal areas on Tuesday night of shaw-wal until Thursday night. A huge massive flood had come to Hadhramout valley from its upper and lower valleys causing many people; men and women, to sink and die from Al-masfalah' and "Tareem". That was during "Eidul fitri" day, carrying them away into the sea then "Heireidj". Some of them were thrown by the sea-waves into the "Al-shihir" and the surrounding areas, among whom, there were women wearing their accessories, only a few of them could get hold to trees. Many houses were destroyed, and uncountable number of dates trees were taken away. The lands of "Balhaf" in "Al-maseelah", and that of "Al-ghyadh" were folded, thus it became a hard land of stone only with no sand. It also took away a lot of the dates trees of the lower and upper "Gheiyl" and "Uloob" (big trees) of "Ar-reydah", and about a hundred and seventy of "Mayfa'a" and all the dates tress of the valley of "Dhahban shibam".

The massive flood came in "Al-hoot" star on Wednesday night, Ramadhan the 16^{th} 1124 destroying houses lands and Dates trees, killing a large number of people, camels, goats, and even wild breast animals. It uncovered treasures, and accumulated sands and woods in some places. The most destruction was in "Bait maslamah" and "Maseelat Idim", and Shibam's sands and Dates trees. It took vast number of the "Uloob" leaving in poverty the people whose trees were taken away. For "Al-Mishqaas", its farms and lands were totally destroyed. The author says that a man from "Assadah Al-Ba'alawi" said "nine hundred of our Dates trees have been taken away".

Al-Imam "Al-Gutub Al-Habib" Alawi Abdullah Al-Haddad describes the flood of "Idim" that came in "Shaw-wal": "A massive destructing flood had come into the valley of "idim" reaching up to "Tareem" almost before or after sun rise after passing over "Al-bait" (i.e. bait Maslamah) and then the lower 'Gheiyl" taking its Dates trees and some of its people most of them at "al-Gheiyl", and it took the dates trees and "Al-Ghuraf" at "Al-maseelah" and what surrounds it, leaving it as it was nothing to mention before, except what Allah want. It entered the village of "Annukhur" at "Inat" and its graveyard, partially destroying the wall of "Al-Hawtah" section and its "Masjid Al-Jami'e". a big sub-canal broke into the western side

to "Masjid Ibraheem" but Allah prevented and it ran from another side towards the biggest canal, otherwise, the flood would have entered "Dammoon" and destroy it. One who knows these places thought that what happened between them was a giant wave of the sea-waves.

He (May Allah bless his soul) said in another place

For the flood that happened as you have seen and heard, "Tareem" with its surrounding areas and below it from "Inat" and "Qasam Al-Abi alawi" had received its share from it. That was un comparable flood to the old ones. There is no flood except "Keleel" the first after 970 and the second before 1050. They took away the Dates trees and "Al-Ghuraf" from "Tareem" that has uncountable and indescribable stuff, and about ten mosques built to the side of "al-maseelah" even the mosque of " Zeinel-Abideen" was collapsed. It ran through the "Nukhur of Inat" over the graveyard and between the walls, and destroyed most of the houses in "Qasam" with it "Masjid Al-Jami'e" eliminating the graveyard, and around twenty to thirty people from "Tareem" and its surroundings have passed away, and "al-sadah" were safe to thank Allah. And these are of the clear "Ayaat' for people to learn, for those who take understand the theme as Allah The almighty say " We send miracles only to threaten" this is worth to be called the big flood not a normal one. In another places he said: and in "Tareem" it took from "Al-Bait" and its surrounding areas about thirty people excluding "Al-Ghuyool", Saah, and its surroundings, where many have died. Since a couple of years, "Bin Remeidan" flood has come and it is still in the people's memory, although it has not been like those massive ones. Other floods came and were mentioned in the correspondence of "Al-Habib" Ali Bin Hassan Al-Attas.

THE MOST BARREN LAND ON EARTH

If we, the inhabitants of Hadhramout, are serious in our intention to reside it, we must bring things into balance and follow the scale of truth. That is to admit, as the saying says that "Barhoot" is the most barren lands on earth. Some people have made it even a narrated talk. This is the case in these land since a very long time, yet, it has been infested during its all

epochs with endless zests, and unstoppable immigrations of the tribes into it, who were fighting its people until they either force them to leave or and take over their place, or annihilate them. The first campaign was that by "Sheba" government on Hadhramout until it conquers it and destroyed its dams and famous buildings, as it is written by the Romans. Then "Kindah" came with its groups and the war between it and Hadhramout tribe lasted for two thousand years as some historians say. Then Islam came, but for the bad luck of its inhabitants that "Kindah" has apostatized twice to receive the lot of punishment as a consequence. Then princes of "Thaqeef" have ruled it and tortured its people severely until they could not stand the oppression anymore. And chose the revolution on "Al-Khawarije" religion, who by no means have no religion, after the saying of the prophet (PBbUH) "They pass through the religion like the Arrow crossing through its victim" as revealed in the recurrent Hadith. They went for "Jihad" as they claim and killed the descendants of "Muhajireen and Ansaar" at "Al-Madinah" to be then attacked by troops of "Umawiyeen" and fought them and alienated them into Hadhramout and broke into it. But these returned back and did what they did to "Ibnu-At`iyah". Thus the army of "Bani Umayah" and did like what they have already done to them in the nearest past. To the extent that they split the pennant's abdomens, and those who could gather from them lit a fire until the 'Abbasiyah" soldiers have come along with "Ma'an Bin Za'edah" and killed fifteen thousand of them, and poems were said on that occasion, and there is no doubt that people at that time had extreme abnormality. Then "Al-Ya'afar did the worse to them, and so forth till the era of chaos. wars were unstoppable between "Kindah" and "Hadhramout" and "Himyar" until around the year six hundred. After that, "Al-Ghuz' which is a tribe from "Uajooj and Majooj" had come and committed what is mentioned in the history. Then, tribes of "Qudha'ah" came to them like a flood to destroy their lands, followed by the "Akrad" and did what they did. After that, "Al-T`ahir Al-Amri" came, then the intra-wars of "Qudha'ah" tribes till "Bani katheer" took over. But the wars restarted again between them and others until Yemeni tribes came lead by "al-shareef" Al-Imam Ahmad Bin Hassan sailul-lail. The tribes (Saru) "Yafe'a" and (Saru) "Himyar" and the neighboring areas came and have combated about thirty wars in a period of 148 years on Hadhramout, among which were "Al-Makrami" war and then "Bin Qamla" wars

until the second "Katheeri" state came, a "Yafe'a" state resisted. The results of these wars are well known. This entire dispute was about this barren land.

The people of this land, at the times of Hadhramout state (the old usual one) and Sheba state, were at steadiness, because the imports of the Far East and India the Near and far with its islands were arriving at their lands in large quantities. Then, they take it into Sheba and "Ma'een", who, in their turn, take it into Egypt and "Al-Sham". This has been terminated by the redirection of the Trade- Road towards the Red Sea and the Persian Gulf. But they did not let go of travelling as it has been their source of living. And by the guidance of "Allah", they were the first to spread Islam in the Far East.

THE POOREST LAND

Experts in Economy say that the poorest land is one which imports its needs from out side its boards, and export nothing, which is the real case of Hadhramout. They have no product in their land or metal or harvest to get money so that they can buy food that they do not have. On the contrary, they travel abroad in groups to get what they can, then come back home to eat what they collected with their families.

THE UNTRUE PRIDE

When a couple of them has developed their financial status at the Far India and India, they tend to lead luxurious life and Show off describing their lands and its harvest until "Al-Shareef" Abdullah the prince of "Makkah" said to them: We know Hadhramout and its miserable life, but you exaggerate in flattering it, and this is harmful to you and this aspire other states to conquer your lands, it would the cost you what you can not bear.

This word was a real wisdom that appeared to be true for people. The two states of "Akathiree" and "Al-Qya'iti" fought for it and its residents were struggling to find food and it became worse by bringing thousands of Negros to partake their living with them. Thus,

necessity forced the residents to leave it individually and in groups. I have heard "Al-seyed" Husein Bin Hamid Al-Mihdhar saying that: we have calculated the number of the travelers over year and fund it five thousands, but what to do? It is like that one Arab state has sent its army to punish the people of Hadhramout for their bad commitment, but the leader of that army wrote to his king saying: we are in a land where if we left our ary their, they would strive to death, and if we returned them back, they would be lost.

If the foreseen war has started, Hadhramout would be the first victim of hunger, as we have seen in the recent famine. There are lots of lessons in the history, so let us not forget "belidham' and "Baqishash" acridities and their alike. Yesterday is not so far!

However, for the current aridity since twelve years ago, it is a common one in the entire globe. The reason of which is the monopolization of food by the countries of what is called "the control" as these countries distribute the food among the individual monopolist, attached with expenditure, taxes, wages and the required benefit, it comes with increased prices and the high cost continues. Add to that, the lack of golden and silver currency, yet if it were because of currency, the high cost would still remain. A good example of this is the case of "Al-Hijaz" as they use golden and silver currency, but still the high cost there is similar to Hadhramout or even worse.

IS LUXURY FORESEEN IN HADHRAMOUT?

Some would say: luxury, even if we did our best, would not come to Hadhramout in future, and if we suppose that it empirically happened, we would not get any benefit out of it. The reason for this is these daily increasing taxes, and perhaps the control would be imposed on our lands especially with the expectations of war. They also use calculations and numbers for the income and outcome, how much remain and how much go, as a proof, besides the much that the government spend on the security projects, and the numerous centers and governments compared to the weakness of this land which can be sufficient for part of it. This is excluding the urgently needed construction of the roads and dams. These people foresee that Hadhramout is going to be deserted and will be resided by only those who live sever

poverty. I have spoken to some of them and asked "what about you/ what are you going to do?' he replied: I will go to a land where its people live form it, not a land that its people live from other people's land. And he did as he loved.

THE COMPANIES

The idea of building companies for construction was so unlucky as "Al-Daw'aniyah" company initiated with no guidance from neither religion, mind, nor experience, and it lost its entire works and became an exemplifying lesson to others. And intelligent people understood its warning.

THE MACHINES

These people as well believe that machines leads only toward loss, as they cite to proof some unacceptable or unsteady issues. No matter how the situation is right now, these people cannot deny the increase of food in Hadhramout valley

. we have never heard since we have reached the age of distinction up to now that caravanş from the lower part of the valley bring wheat and corn, to the extent that "Al-Habib" ahmad Al-Mihdhar said:

No, neither would we grind its wheat at the time of our Eid (celebrations)

But for now the caravans are many after the machines were brought to use, and I myself tested, in a hurry, a few locations and I sow increasing plants of Dates-tress, which is the absolute benefit to our land. The expert "Seyed" Abubakr Bin Sheikh Al-Kaf is working for that idea.

However, the loss that happened to some people is due to either negligence or locust. Negligence may include the incapability of replacing spoiled nails and parts that are called spare parts, or the difficulty in getting them, or their high price that is unbearable because of monopolization, or the prevention of those who have power and commissions to get them for bigger tip per small thing. We have heard a lot of stories about them. Yet these stuff can be

defeated if the government pay attention. Those people must remember that the sweeping death that had happened to Hadhramout during the war was only because of the lack of food, not because of their high cost only. And that the blame for burning farmland is on its owner, and it is due to the consciousness of the buyer of the machine, as he should have put a condition before buying it that is to get a large scale of these spare parts. But for their saying that it needs great amount of petrol of higher cost compared to the product of the farm, it is answer is that agriculture takes a lot of money. And no living can be gained out of idleness. As the Yemeni people exaggerate when they say the land gives you not one, until you spend two. Yet we have heard some people saying that they have already won and other are still hesitant, and we support those who said we won for every one who did well and was careful. However for the locust, it eats up what it finds, and it odes not differentiate between what is irrigated by rain or by machine.

GETTING WATER WITHOUT A COST OR WITH INCONSISTENT COST

For getting water by machine or manually from the wells, that is definitely costing and the difference is only more or less. And getting the water via artificial watering tunnels taken from the valleys requires both money and patience at the beginning. Yet still there are two more ways to be mentioned as follow.

"QINI" (CANALS0 AND "KAZA'IM"

"Qini" is the plural "Qana" and "Qaba' is the plural (canals), and "kizamah" is the plural of "Kaza'im" and briefly refer to wells that are consistently trenched in the earth to get its water out to the surface of the earth. In Hadith "what is irrigated by rain fall or "Qini" is the tenths". In "Lisan –ul-Arab": "Al-kizamah" is a canal in the bottom of the land that runs water. In one Hadith, it is said that the prophet Mohammad (PBbUH) came to some people "Kizamah", and performed "Wodho'a" and wiped off his shoes. "Kizamah' is similar to canal and its plural is "kaza'im". 'Abu-ubaidah" said "I asked "Al-Asma'I" about it and those who knowledgeable people at "Al-Hijaz" and they said it is consistent wells trenched and kept at a distance and

then each two wells are bunched with a canal brings water from the first to the following one underground, so its water is collected streaming.

Then, at the end it comes out to the surface of the ground, and in the narration of Abdullah bin Omar: "If you see Makkah's mountains have become like caves and the building height is equal to the peaks of mountains, you know that the decree has come to you." When Allah enabled the Arabs by their faith and patience on earth during the early centuries of Islam, Allah inhabited them by faith, monotheism, good deeds, and justice, where all people are slaves of Allah and the land is Allah's land without any monopolization of money of the Muslims or preference of the rich over the poor, the noble over the ordinary, Arabs over non-Arabs, or non-Arabs over Arabs; by all of that, Allah guided them at that time to construct the earth with rivers and canals. It is suffice to know that they had brought from the Tigris River to Basrah thirty thousand rivers, they built canals on the lands that do not have rivers. However, I have not seen any of that in Hadhramout in the current time, and not even heard about it in the past times though it is and easy thing to do.

If they start with the first well in a high piece of the cultivated land and they make the bottom of the well higher than the cultivated land with the *wooden scale* known as *thishaqool*. Then, when the well is dug, it will be easy to dig a canal or as Arabs say: a canal in which water runs to the farm. It is all right to roof the canal with some openings for light.

When I went recently to visit the mosque of the Companion the Emir of Yemen Moa'th bin Jabal, may Allah be pleased with him, in Aljanad, some of my friends told me about an abundant river with great benefit for people and they described it as a canal. It is well known for us that water of Doaan's wells is very deep compared to other valleys of Hadhramout. Nevertheless, when I came this time to Alqarin village, I climbed that place to visit some relatives; I saw at the top an abundant well. I went to see it and I found that it is near, I saw the northern side of it which was affected by rain and it can be easily broken into so that water can run through their houses. Moreover, the same thing can be done if they dig a parallel canal for well after measuring its depth and its slope. It is known that this water comes from a

spring from the mountain, and not from lower water from deep areas like ordinary wells. This is special water from a spring. I also saw the well at the top of Alkhraibah village, and I was told that its depth is seventy statures. Hence, if the slope is measured the seventy statures would be equal to a higher level than that of the village's market as we see. Nearer to that are the wells in village center, but the way to build a canal from there is blocked by the houses and the roads, except from its southern side. I have seen in some areas in Mukalla some people taking water after digging a canal for it, very similar to what we have mentioned except for that they do not trouble themselves to dig many wells to make water more, they are satisfied with their quantity. The *shaqool* machine is still known and I have seen one with our sheikh Alhabib Muhammad bin Tahir Alhadad when he started building a rivulet inside his village Qaidun as he also built one for Jadfarah Alzinji that people benefited from.

The Artesian Wells

Allah Almighty said "We brought down water from the heavens and put it in Earth", so the water goes down in earth and remains inside the white mud, which people of Hadhramout call Altinah and this Altinah prevents water from leaking. Therefore, if we find a high place that has water, especially one that has been running for a long time from one place to another, and we make a hole in it for a pipe of steel, the water will explode high to the air as high as the origin of water it is linked to. These artesian wells were known to the Chinese in way easier than that of the Europeans. However, to know the existence of water underground this way needs a hoopoe like the one of our Master Prophet Suleiman, peace and prayers be upon him. In many cases, a lot of money is spent on experimenting. We have seen artesian wells in Jawa and other places like Sulawesi, some of them ara as near as one hundred and fifty meter. I have seen in Jakarta an artesian well with eight hundred meters in depth, it is a matter of luck.

Empty Quarter

Most of people in Hadhramout think that the Empty Quarter is a sea of sand where people drown if they walk on it, and this is true only in some known places, some of it as far as two

days, some of it is salty. Further, in some parts, the sand is very soft like that wheat, the wind would blow it from one side to another, however, these are only a small part of the Empty Quarter. The rest of the area's distance is twelve days, some sixteen days, it has a lot of water, some of which are sweet and some are salty, but it is still possible to be cultivated. It also has places for water to be collected (something like a small oasis), some of that water is sweet and some is salty with varying degrees of saltiness. Further, near Hadhramout valley to north with a distance of more or less of four days in the steppes where water's depth is that of a stature or half in places called Had Bwah, Bahat Faris, Bahat Salm, Bahat Jaml all with a depth of a stature. In Had Labd and Had Ajmn two statures, the same in Um Mals, Sabkhat Ali Muhsin, Fida, and Sabkhat Najrah all of two statures to three in Uruq Ar-raka'ah, Almineer, Athahiyah, Khidad Dahi, Bi Thiyab, Bin Hamood, Kharkhar, Um Gharb, and East of Dakak all with three statures depth.

In the valleys, that flow from Alnajd to the North towards the sand, there are areas that have the best soil, its fruits and harvest is many times multiple of that in Hadhramout. In the sands there are places without water or is not discovered yet, since in those places people do not know how to search for water or dig for it, in addition to the many fantasies and false news. Moreover, beyond the area of Najd Alsai'ar there are many famous wells, but its water is not near. May Allah look at Hadhramout with the eye of mercy to rescue them from their sufferings. As for centuries, they are scattered in the land of Allah, east and west, searching for food for themselves and their families back in their homes. Yet, they have not been spared since those centuries of immigrants who come with open mouths, not only to seize the food but also the money if there is any. May that end in this current time and things become better.

The Wonderful Parable

The knowledgeable Habib Ahmad bin Muhammad Almihdhar has a wonderful parable on Hadhramout people, and the fact that they only find their sustenance (RIZIQ) in far countries. He said: when Allah created the earth and inhabited Adam's offspring on it, He called the great grand father of every country and people. Every time He calls one and tells him: take

this for your children, he who receives would take and thank Allah. Therefore, He called the father of the Chinese people, father of Jawa people, fathers of Persia, Syria, Egypt and others. All of them would answer and receive their sustenance (RIZIQ) and would tank Allah Almighty. When it came to the turn of the father of Hadhramout people, He said to him: take this for your sustenance (RIZIQ) and for your children, but the father said: this is only little, so Allah threw his sustenance (RIZIQ) and scattered it everywhere on the different countries and He said: go search for it and collect it. Hence, the Hadhramis were forced to travel to all places on earth to collect their scattered sustenance (RIZIQ) and even that of those whom they go to their lands. They serve themselves and the people around them. It is very rare to find place where there is no Hadhrami looking for his living out of hunger and necessity to immigrate everywhere, except for those who endure the hardship of life and there are few of them. We ask Allah to change the state of Hadhramout to a better one, to ease the development of the land, to return to the state of abstention as their predecessors were living. He said in Alghurar, or to that effect, the people of Hadhramout get of sustenance only that of their need and not more, they used to depend on what they get from their harvest of dates from their palm trees. They would spare part of it for the rest of the year, and if there is any extra then they would use it for their clothing and other necessities. Due to the absence of richness and luxury in Hadhramout, Habib Alhusein bin Omar bin AbdurRahman Alattas said he who loses his hair because of traveling (i.e. he who does not want to travel any more) loses his share in sustenance. That is, the sustenance of Hadhramout people is in traveling, may Allah change the situation; Allah is Gracious and All Aware.

Quickly Start/Accelerate Developing

We urge and call Hadhramout people to quickly start developing their land, since the lands of the world outside Hadhramout have started to expel their people out of hardship, and all those under that situation in their countries still remember which land they can find a good place to live and survive. Therefore, if you leave your land without construction and development, immigrants from overseas will come to replace you instead of those used to come from other lands. Then, they will own your lands, they will put their hands on it, and they will kick you

out to the sands or the sea, since we are in a time where those who own the land will rule the country. Just like invading other countries, he who invades owns the land, and what happened to Palestine and its people is a lesson and what a lesson it is. Allah cares for the pious.